

...Practical tips for a sAdhakA seeking advaita jnAna by shrI AbhinavavidyAtIrtha MahASvAmigaL, 35th piThAdhipati of the DhakShiNAMnaya Shringeri ShArada Pltham, from his guru shrI Chandrasekhara BhArathi MahASvAmigaL's upadesha to him:

When in Shringeri NrusiMha vanam (forests), I used to go to shrI ShAradAmbAL temple and stay there for a while. Once after I came back, my GurunAthar asked me, "You have come crossing the river. What thoughts arose in your mind?"

"What thoughts!", I wondered and said, "Things were many that I saw".

"What was new among them?"

"Nothing. I just looked at whatever was seen by the eyes."

"Must one should look at whatever comes under the sight of eyes?"

"If the eyes were closed so as not to see things, walking wouldn't be possible!"

"You should see them; but also remain without seeing them."

"How would that be possible?"

To that he said,

आत्मां बोधेस् तरङ्गोऽस्य हं इति गमने--*AtmAMbodhes tara~ggo&sMyahaM iti gamane*--(while walking one should think 'I am a wave in the ocean of AtmA')--and this is how one should remain.

When we stand up from the earlier seated posture and start walking, there should be no thought such as 'I am going somewhere walking'. A big wave has risen in the ocean of *AtmA*; and that wave is progressing forward; there is no difference whatsoever between the wave and the ocean. So one should think that one is a wave in the ocean of AtmA--'I am a wave in the ocean of bliss'."

I was surprised by his advice. He continued: "Always--even when one is conversing with another--should one reiterate this thought in mind."

What thought should one have while sitting? He said:

"...भावयन् आसनस्तः

संविदसूत्रानुविद्धो महिरणिमिति वाऽस्मि

"...*bhAvayan AsanastaH*

saMvidsUtrAnuviddho mahiraNimiti vA&smi

"(when sitting, one should think, 'I am a bead strung in the thread of *chaitanyam*--intelligence, spirit')

"A bead is strung in the thread of *jñānam* (knowledge); that bead can't be removed, and the thread, made of chaitanyam, can't be snapped either; I am that bead.'--one's thoughts should function in this way.

"...इन्द्रियार्थप्रतीतौ
दृष्टोऽसंयात्मावलोकितिति

"...indriyArthapratItau
dRuShTo&saMyAtmAvalokAtiti

"Whenever a thing is seen, then the attention should not be in looking at that thing. 'AhA, chaitanyam by its own nature is objectless--without any relation to manifest things; but now it appears to be associated with things; and this increases the *pUrNatvam* (completeness) of the AtmA. If we receive a blow, the feel of our body is accentuated. In the same way, when things are seen, the specific presence of AtmA is known. Even ordinarily we have the feel of our body, but when we receive a blow, this feeling increases. Similarly, although chaitanyam is always present, the specific darshan of AtmA is had when things are seen and perceived.'

"When one is lying down, one should think:

"शयनविधौ मग्न आनदसिन्धौ

"shayanavidhau magna Anadasindhau

"That is, one should think 'now I am immersed in the sea of bliss'. Such thoughts should be continually be practised in mind, which would be very good. Anyone can test the difference between ordinarily lying down and getting into sleep and lying down voluntarily removing thoughts and then get immersed in sleep. While lying down, one should invite the feeling of a blissful state and should prolong it until sleep takes over. The experience of bliss obtained by practising this way to get into sleep would be clearly seen in a few days.

"अन्तर्निष्ठो मुमुक्षुः स खलु तनुबृताम् यो नयत्येवमायुः ॥

"antarniShTo mumukShuH sa khalu tanubRutAm yo nayatyevamAyuH ||

"One who conducts one's life in this way, becomes among people a mumukShu, one who is desirous of mokSha, with a mind directed inwards.

"Therefore, while walking or sitting or lying down, we should lead only such a life. This is the advice that my GurunAthar gave me."

Note:

The shlokas taught here are from Adi Sankara's *Shatasloki*. The full shloka is:

आत्मां बोधेस् तरङ्गोऽस्य हं इति गमने भावयन् आसन.....स्तः ।

संविद्सूत्रानुविद्धो महिरणिमिति वाऽस्मि इन्द्रियार्थप्रतीतौ ।

दृष्टोऽसंयात्मावलोकाति शयनविधौ मग्न आनदसिन्धौ ।

अन्तर्निष्ठो मुमुक्षुः स खलु तनुबृताम् यो नयत्येवमायुः ॥

*AtmAMbodhes tara~ggo&sMyahaM iti gamane bhAvayan AsanastaH |
saMvidsUtrAnuviddho mahiraNimiti vA&smi indriyArthapratItau |
dRuShTo&saMyAtmAvalokAtiti shayanavidhau magna Anadasindhau |
antarniShTo mumukShuH sa khalu tanubRutAm yo nayatyevamAyuH ||*
